

Section XVIII.

"At sight [of danger] it took flight but circling round it scolded again in the same place as such is the world," said the Sage, speaking of a hen-pheasant on a hill bridge. "It three times did so, smelling Tse-lu to catch it."

"This sentence has bothered all the Commentators, but seems simple enough; it ought however, to be inserted in another chapter."

CHAPTER XI.

Section I.

"They say that the men of old were perfect savages in regard to the ritual they followed; and the music they had in their lodges, and that the present generation are perfect savages as the ritual and the services are concerned, but for my part I prefer the men of old."

"Confucius would have preferred a Wesleyan Chapel to St. Paul's Knightsbridge."

Section II.

None of my followers in Chen and Chi are left with me. There were Min-tse-chien, Min-tse-chien, Yen-tse-nin, and Chung-tung so distinguished for virtue, Tse-lu and Tzohung, who spoke so well, Yen-yuan and Ch'iu, so able in administration, and Tzou and Tse-ho, so good in scholarship.

"Long life is not without its sorrows in the loss of those we loved long since."

Section III.

Hui never helps me. He is pleased whatever I may say.

"We like appreciation, but we need an honest critic."

Section IV.

Min-tse-chien is the best example of a pious man I know. What the world, and what his family say of him, agree.

"Each sees you in a different aspect, and you must be really good to satisfy both."

Section V.

Man-yung continually repeating the lines "white jade when scratched may be polished, but a slip of the tongue can never be scratched out," Confucius gave him his niece to wife.

"Confucius cared for virtue only; he who honours the good man will never lack bread. What you do is nothing as compared with what you think."

Section VI.

Chi-h'ang asking Confucius which of his disciples was the best scholar, he replied—Yen-hui; alas! that he lived so short a time! he is dead, and there is none now like him.

Section VII.

When Yen-yuan died [his father] Yin asked Confucius for his chariot for a hearse, but he refused, saying—Whether they be really talented or not, each father thinks his own son superior to any other; yet when my son died he had no hearse; I would not give any chariot even to him, for how without it could I take any place when called to attend upon my lord? "Everything must be sacrificed to public duty, even your well-loved child."

Section VIII.

[Yet] when Yen-yuan died the sage cried in his grief—Oh God, take me, take me instead!

Section IX.

When Yen-yuan died Confucius gave way to paroxysms of grief. His disciples remonstrating said he grieved too much. "Perhaps so," said he, "but for whom should I mourn if I did not mourn now for him?"

"If he could bear so great a grief unmoved, all lesser losses were not worthy of a thought."

Section X.

When Yen-yuan died Confucius objected to the disciples giving him a grand funeral, but they doing so, he said—Hui looked on me as a father, but I have not dealt with him as with my sons. It is in my disciples' fault, not mine. "Confucius did not think true love was shown by disregard of fitness."

Section XI.

Ch'iu asking him what duty was due to the dead, he said—Until you know your duty to the living you cannot do your duty to the dead. Ch'iu then questioning him about death, he answered—Until you understand life you cannot take in death.

"The present should be our care; do your duty in life, and all must needs be well in the hereafter."

Section XII.

One day, surrounded by his disciples, the prim and gentle Min, the bold and manly Tse-lu, and Yen-yuan and Tzohung, types of frankness, the sage, amid his satisfaction, let drop the words—Tse-lu will not die the death he should.

"A great career had opened to him, but an early death awaited him."

Section XIII.

When the question came up in Lu whether the lodge should be built longer one way than the other, Min-tse-chien said—Why not rebuild it before, why alter the form? Confucius approvingly remarked—Tse-lu does not say much, but what he does is to the point.

"The original lodges were square; Confucius probably did not know why the form of the present tracing-board is preferable, and he hated change without good reason."

Section XIV.

Confucius saying—What business has Tse-lu's harp at my door? the disciples began to hold him cheap, on which he said—Though he has not entered the inner apartments he is already in the hall.

"Tse-lu was going ahead a little too fast, and all Confucius meant was to rattle him in, not to disparage his ability and future promise."

Section XV.

Tse-kung asking which of the two, Sze or Shang, was the better, Confucius said—Sze goes too far, but Shang not far enough. Then said Tse-lu—You mean Sze is the better man. No, said the sage, to go too far is just as bad as to fall short.

"Both miss the mark."

Section XVI.

Though the Chief of Ki had already amassed wealth greater than that of the Duke of Chou [his feudal lord], Ki still collected his Whips for him, and assisted him to increase his revenue, on which Confucius said—He is no disciple of mine; sound the drum, my boys, and drive him out.

"The O'Keefe was one of the sage's pet aversions."

Section XVII.

Ch'ai is stupid, T'uan is dull, Su is fainical, Yu is coarse.

"Yet all had good qualities."

Section XVIII.

Hui, though never perfect, often lacks all, while Tse-lu, who has no fear of God before his eyes, is rich in it because he lays his plans with judgment.

"A bold man may prosper for a time."

Section XIX.

Tse-chung inquiring—What saintly people did [for the world], Confucius replied—They don't tread down the footprints of the past, but still they do not reach to the innermost recesses. "They live out of the world, and a simple selfish goodness is not all in them."

Section XX.

Are you a man? Is a man perfect? because his words are perfect, or money? that he seems so? "Joseph's robe spoke like a talisman."

Section XXI.

When Tse-lu asked the Master the meaning of the sentence "Soon as you hear let it be done," he replied—With a father and elder brother beside you, how are you to do right? whatever you may hear is right. But when Yen-yu asked the same question—When you hear a certain course is right, straightway pursue it—Kunghse Hsiao on this remarked—Sir, When Tse-lu asked you the meaning of the sentence you told him to refer to his father and his elder brother before putting his teaching in practice, but now you say to Yen-yu—When you hear a thing is right, do it at once. May I ask you to explain, for I do not understand you. Confucius replied—Yen-yu is inclined to lag behind, so I urged him on; Tse-lu pushes on too fast, and so I held him back.

"When a Scotchman does see a joke you may be sure there is something in it, but some will laugh at the sorriest of puns."

Section XXII.

When Confucius' life was threatened if he went to Kuang, Yen-yuan stayed behind; when he came on after all was over, Confucius said—I thought you were dead, to which Yen-yuan replied—I could not presume to die while you, sir, still are living.

"Yen-yuan, though slow, seems to have had a pretty wit."

Section XXIII.

Chi-tse-jen asking him if Chung-yu and Yen-chiu deserved to be called great Ministers, he said—What an extraordinary question you ask; as regards your question about Yen and Chiu, a great Minister is one whose services are at his lord's command when in accord with right, but who will not serve him if they are not. As Ministers, Chung-yu and Yen-chiu are men of ordinary stamp. Then said Chi-tse-jen—You mean they would follow their lord whatever he did?—Not if it was parricide or regicide he had in contemplation.

"These were just the objects for which the questioner wanted tools."

Section XXIV.

When Tse-lu got Tse-hu made Governor of Pi, Confucius said—You are stealing my disciples from me. Tse-lu replied—What needs for such books to gain wisdom while you have men and the altars of the Gods to go to, Confucius replied—It is specialties like that that make me distrust your clever talkers.

"You may gain knowledge without books, but study is the readiest means of gaining wisdom."

Section XXV.

One day when Tse-lu, Tseung-shih, Yen-yu and Kunghse Hsiao were sitting with him, he said—Now forget for the moment I am your senior; you are always saying that men don't know your worth; come, say what you would do if your merits were known?

Tse-lu, without hesitating, said—Suppose a state possessing 1,000 chariots only, pressed hard by great states on every side, exposed to hostile invasion, and suffering from famine. If they gave me charge before I had done I would make the people feared and at the same time honoured. Confucius smiled, and turning to Yen-yu said—What would you do?

Yen-yu said—If I was given charge of a country of only 60 or 70 square miles, or of 60 or 70 families, I would make it suffice for the needs of the people, but I should have to look for a master to teach them morals and religion.

Confucius then turned to Kunghse Hsiao, and said—What, Ch'ih, would you do?

Ch'ih replied—I do not say I would do so, but I would study, and if I attained sufficient proficiency I should like to take my part in the services of the Grand Lodge dressed in the black gown and cap of a Deacon.

The master then turned to Tseung and said—And you, Tien?—Tien, who was playing on his guitar, said—My wishes are different from those of my fellow disciples.

Confucius replied—What harm? each has simply said what his mind is set on.

Well then, said Tien, I would, in the pleasant month of May, dressed in my best, I would go with five or six friends and six or eight boys to wait on you, to bathe in the "Yi" river, enjoy the breeze, dance in the groves and return home singing.

When he had finished, the master sighed and said—I agree with Tien.

When the three others had gone out, Tseung-shih who stayed behind, said—What do you think of what they have said?

Confucius replied—They said what the object was on which they had set their minds, and nothing more.

Tseung—Why did you smile at Yu?

Confucius—To rule a state needs knowledge of the laws of Society [as well as energy]; I smiled at his want of modesty.

Tseung—But did not Chin-too want to be made Governor of a State?

Confucius—Certainly, for where did you see a State of 60 or 70 square miles or of 60 or 70 families that did not think itself a Kingdom?

Tseung—Then Ch'ih was the only one who did not aspire to rule a state.

Confucius—Where will you and Grand Lodges or Court Receptions but in independent States? If Ch'ih took a low office, who would have to take the high ones?

"A pretty picture of the life of the sage and his disciples, but the teaching that a day at Rongherville is a better object of ambition than the post of Governor is scarcely what one would have looked for from the sage."

THE UPPER YANGTZE.

We (N. C. Daily News) printed on Monday last a caution to the proclamation issued by the Magistrate of Ichang, announcing that the Kiating was about to end the rapid. We have now received from Mr. A. J. Little a translation of a contemporaneous proclamation issued by the T'otal of Ichang, the district next to Ichang. It will be observed that the proclamation distinctly states that it is issued in accordance with instructions received from the Viceroy and the Governor, acting in obedience to a dispatch from the T'ung-tai Yamen. In the face of this, Sir John Walsham's action in prohibiting the departure of the steamer is perfectly incomprehensible. He has, no doubt, been told by Mr. Gregory, the Consul at Ichang, that the opposition to be expected from the junkmen and traders would be found an insuperable difficulty; and this shows the folly of sending the oldest and most efficient official in the British Consular service to a port like Ichang, where a young, capable and energetic official is urgently required. We hear from Mr. Little that while at Ichang he went up to the "Ching Tan," the big rapid, which is a passage in very dry winters and was obstructed by friendly crowds of junkmen and traders, who asked him, "When will the steamer come?" "Why doesn't the steamer come now?" The water is favourable," Mr. Little was obliged to say that the steamer would not come till the autumn. "But there are proclamations out saying that she is coming," and they took him into the town and showed him the proclamation, and admiringly repeated the phrases, like a Greek chorus, as he read it slowly out loud. This was the Ichang Magistrate's proclamation, which we have already printed. The Kiating Magistrate is as follows:

The T'otal of Ichang issues a proclamation for general information.

For playing received despatches from the Viceroy and Governor of Hukwang, forwarded under

flaming mandate of the Board of War (T'ung-tai Yamen), covering despatch from the T'ung-tai Yamen, in which it is stated—"A British trader at Ichang has determined to proceed forthwith with a steamer to Chungking. We have consequently sent instructions to all the local officials to tell the people not to be alarmed; for steamers travel under fixed rules and dare not collide with native boats; moreover, in going and coming to and from their destinations the steamers employ many men in loading and discharging goods both up and down, and do not interfere with your livelihood. Now, wherever steamers pass, the local officials must instruct and exhort the people to be calm and not to raise difficulties. This is most urgent." So far the Viceroy and Governor.

The T'otal, immediately upon receipt of the above, have, in accordance therewith, carefully looked into the matter, and I find that the two prefectures of Kiating and Ichang are in truth the gates of Szechuen through which steamers must pass, and I have consequently informed the local officials that they may duly admonish the people and suppress all insubordination. This proclamation is then issued for your information, warning all classes in the two prefectures to take notice that the ascent of a British steamer to Szechuen is in accordance with treaty provisions and will in no way interfere with the occupations of your traders and artificers. Do not become alarmed and so raise disturbances, nor listen to the idle words of evil-disposed persons. If they urge you on, keep quiet; if not, you will be severely punished. Take care! Do not disregard!

Koanghsu, 13th year, 12th moon. (January, 1888)

SOUTH FORMOSA.

(FROM OUR OWN CORRESPONDENT.)

(With a view of discovering the actual state of affairs in South Formosa we have caused enquiries to be made, and our readers will find the following a reliable summary of the present condition of matters in that part of the Island.)

With reference to the enquiry as to the real state of local politics here it will facilitate explanation and perhaps be, at the same time, the shortest way of imparting the information desired, if, starting from the beginning, an outline is given of those changes which have led to what can only be looked on as the commercial decadence of South Formosa. It is unnecessary to do more than allude to the steady and prosperous progress which this island made, from about 1868, to 1883, or 1884.

During that period, it seemed to (tense the Chin so to look on Formosa as a sort of experimental field, where foreigners might be treated as though they were really friends, and not intruders to whom treaty concessions were to be grudgingly doled forth. When questions arose between the foreign officials and native authorities the treaty was not so much referred to as a guide for adjustment as the fact whether what was asked for, on either side, seemed reasonable and feasible. The utmost cordiality, and even intimacy, at least in South Formosa, prevailed between foreign residents generally, and the officials. Taxes and regulations were, of course, imposed, but these were strictly based on what might be considered the encouragement of a useful trade. Thus, while the taxes were made as light as possible, the regulations were expanded, or relaxed whenever necessity suggested. Telegraphs, and other foreign improvements, were promptly taboed on the mainland, met with favourable reception here. Even the Woosung railway, when transferred to Taiwan Fu, would, but for financial difficulties, have been taken up here. At any rate, no prejudice was shown, each ruler in succession seeming cheerfully to adopt the cordiality and good fellowship of his predecessor.

To him strict justice, I believe H. E. Liu Ming-chuan, personally, did so far as the illing, and perhaps is even desirous—in so far as the new condition of affairs instituted since the French blockade would let him—to do much that would tend towards keeping up the old regime; but, at least as far as this part of the island is concerned, the ignorance in which he is kept by his continued absence, the intrigues, maladministration, and misrepresentations, for which his underlings are solely responsible, have brought about a state more closely resembling the China of thirty years ago than can probably be found in any other portion of the Empire at present.

Here things are, and have been, as far as the native officials are concerned, at a complete dead-lock. If orders are issued by the T'otal, or even by the Governor himself, they are treated by the subordinate officers with undisguised contempt, and so pronounced has this become that the highest local official does not hesitate repeatedly to announce in formal manner that his orders "though frequently issued," have been as often ignored by those whose duty it is to carry them out. A strong impression prevails amongst the Chinese that a policy of reasons, involving greater interests than any concerned in an open port, have deprived foreigners of support from their respective representatives at Peking. This, of course, does not make matters run more smoothly.

The primary blow struck at the general interest came in the method of levying a new and excessive *lekin*. Now, no one would be unreasonable enough to assert that the authorities have not a perfect right to raise what money they need for improving the island, or securing its defence; nay, every one will admit that this is a pressing necessity, and that the Government is not only entitled to its rights, but is doing right in taking legitimate steps for effecting that which certainly ought to have been done long ago. When, however, we see this being carried out in a way which must defeat the avowed object, and which results in harassing and oppressing foreigners in order that a comparatively few and irresponsible individuals may be benefited, then surely just ground for remonstrance arises. Here again it is but fair to say that, no doubt, if H. E. the Governor had not to delegate his duties to political opponents and their associates, a much better state of things might be brought about.

Being chiefly engaged, however, in describing things as they are, and not in speculating on what they might have been, we go on now to describe how it is that, under the name of *lekin*, so much discontent has been set up. When it was first notified in 1886 that H. E. found it necessary to impose a tax for defensive and other purposes, though anxiety was expressed when merchants have been once led to another, prejudice and contrivance, forbearing working of that service, which the present head has brought to such perfection, with the natives to be expected from native organisation, the cry is raised on all sides—"Let the Customs collect *lekin*," we won't grow then as to rates. If it is fairly levied, we are willing to take our chance with our neighbours, while there is always some satisfaction in knowing that the avowed object is being truly sought after, and at any rate the natives induce by present application of *lekin* only, or only for the benefit of individual enrichment, it is avoided.

Taking the option of a new tax, which was once seen his way to extend the *lekin*, and embrace the other departments of *lekin*, a healthy equilibrium may be attained.

(To be continued.)

chandise either in their possession at the time, or purchased afterwards in the port or "city of the port." No doubt, had they continued to follow their first intentions with reference to transit passes, they would have dealt a blow at illicit collection, and probably brought about such an enquiry from T'amtai head-quarters as would have led to a more satisfactory arrangement. Cohesion, however, as usual, soon ceased to be manifest, and natives thereupon took the matter in their own hands, an organised guild system was introduced here which has since reacted disastrously in directions little anticipated, and which is likely to lead to still further complications in the future.

To resume of course "transit passes" could not be obtained, even if desired, for cargo brought in the treaty port, as the Customs have naturally no provision for such. The *lekin* authorities, in spite of protests, put up a station between Taiwan-foo, the "city of the port," and its outlet, Anping, demanding *lekin* from all cargo moved within these limits.

One foreigner, bringing down 300 piculs of sugar, had it stopped, and by reason of the detention, together with the neglect shown by the officials, the whole was quickly destroyed by rain which fell a day or two after the seizure. As was said before, business came to a complete dead-lock; no freight could be got for the steamers, and no freight was altogether in a bad way. At this juncture the foreigners offered to give bonds for the payment of *lekin* on all cargo shipped by them; these to be redeemed afterwards, if it was decided at Peking that *lekin* could be levied in treaty ports. This question, along with the sugar one, was at once forwarded to the Northern Bourse, and up to date remains unsettled. The authorities have made several attempts of late to recover on the bonds, asserting boldly that the "question" has been decided in their favour at the northern capital. No communication of any kind, nor as far as we know, even notice of the receipt of the complaints having reached this, of course, the claims are still unsettled. To counteract this "question," the collectors looked on the bond-plan, they dropped the rate to one cent below that which would be paid under the transit pass, namely to nine tenths per picul. Now commenced that disastrous process which has lowered South Formosan Ports, from the foreign standpoint at least, nearly to the level of the worst in China. It was unofficially given out that all Chinese declaring their shipments by junk, would be allowed a rebate of about fifty per cent. This immediately caused such an influx of native craft all along the coast as has not been known since the pre-sailing and pre-sailing period. The following statement will show more clearly the financial results of the Government.

The crop available for, and which, judged by precedents, ought to have been shipped in foreign bottoms, was for last year:

Pels. 1,100,000. Actually shipped in foreign vessels (say) Pels. 500,000. Actually shipped in Chinese vessels (say) " 600,000.

Total, Pels. 1,100,000.

By this the Customs, and therefore the Imperial Treasury, lost the duty on 600,000 piculs, which would, but for the *lekin* bounty to junks, have come in; this, at 18 cents per picul is equal to \$108,000.

Even presuming for a moment that the provincial exchequer received the full *lekin* collected on 600,000 piculs at 5 cents *vis* \$30,000.

(and remember, as the lowering of rate is excused on the ground of its doing away with the cost of collection the whole of this sum should be available), the difference between what was demanded and what ought to have been asked would, reckoned at 5 cents, be gross \$24,000, surely an enormously disproportionate sum to pay, even if allowed as "cost of collection." It is not believed that H. E. the Governor sanctioned, or was even aware of this reduction in favour of native junks, so that if he demands a strict account of the \$24,000, which ought to have been collected, assuming the full rate had been charged, it would be interesting to hear how the deficiency has been explained away (especially when contrasted with the return sent in by the Customs, of the Pels. 500,000, on which full tax, amounting to \$45,000 had to be collected by the *lekin* authorities), and should, one would think, tempt him to prefer the method of enforcing full levy, and returning a true statement of amount taxed, quite irrespective of the fact that duty is also thereby secured.

The total loss to the Revenue, supposing that under ordinary and fair conditions the sugar had passed through the Customs, is shown as follows:—

Duty on 600,000 piculs shipped in junks (which but for the bounty paid out of revenue would have gone as in former years in foreign bottoms) (at 18 cents) \$108,000. *Lekin* received on 600,000 piculs 30,000.

Actual loss to revenue, assuming *lekin* are accurately returned \$ 78,000.

The foregoing, it is hoped, will show that this internecine competition must defeat the asserted object, and besides, as a consequence of the intrigues, impositions, collusions, and other disadvantages which necessarily followed this state of matters, what would be otherwise as unobjectionable as it is admittedly reasonable, if carried out with honesty and impartiality, becomes an oppression almost intolerable, and a lever for working foreign ruin which nothing theoretical can justify.

But there is a hope expressed here now, and one which, to those who have been long engaged in China to follow the days when Sir Robert Hart was looked on as anything but a source of foreign relief, must seem strange, but sure it is: all eyes are turned towards the Inspector General, trusting that, as on many previous occasions, he may once more come to the front, doing for Westerns what no amount of diplomatic acumen is capable of effecting.

On calm retrospect, Britishers at least are forced to the conclusion that but for Sir Robert's intervention, especially during the period of exorbitant indifference and stagnation presided over by Sir Thomas Wade, not one half of the privileges and advantages now enjoyed would have been attained when merchants have been once led to another, prejudice and contrivance, forbearing working of that service, which the present head has brought to such perfection, with the natives to be expected from native organisation, the cry is raised on all sides—"Let the Customs collect *lekin*," we won't grow then as to rates. If it is fairly levied, we are willing to take our chance with our neighbours, while there is always some satisfaction in knowing that the avowed object is being truly sought after, and at any rate the natives induce by present application of *lekin* only, or only for the benefit of individual enrichment, it is avoided.

Taking the option of a new tax, which was once seen his way to extend the *lekin*, and embrace the other departments of *lekin*, a healthy equilibrium may be attained.

(To be continued.)

Co-da's

Advertisements.

ST. JOHN LODGE

OF HONGKONG.

No. 618, S.C.

A REGULAR MEETING of the above named Lodge will be held in FREEMASON'S HALL, Zealand Street, THIS EVENING, the 13th instant, at 8.30 O'CLOCK precisely. Visiting Brethren are cordially invited.

Hongkong, 13th March, 1888. [268]

PERSEVERANCE LODGE OF

HONGKONG.

No. 1165.

A REGULAR MEETING of the above LODGE will be held in FREEMASON'S HALL, Zealand Street, on FRIDAY, the 16th instant, at 8.30 for 9 P.M. precisely.

Hongkong, 13th March, 1888. [269]

ZETLAND LODGE

No. 325.

A N EMERGENCY MEETING of the above LODGE will be held in FREEMASON'S HALL, Zealand Street, on MONDAY NEXT, the 19th instant, at 8.30 for 9 P.M. precisely. Visiting Brethren are cordially invited.

Hongkong, 13th March, 1888. [300]

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FOR SINGAPORE, PENANG, AND CALCUTTA.

THE Company's Steamship "TAISANG" will be despatched as above on TUESDAY, the 20th inst., at 3 P.M.

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For Freight or Passage, apply to JARDINE, MATHESON & Co., General Managers. Hongkong, 13th March, 1888. [297]

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Notices of Firms.

NOTICE. MR. MAHOMEDBOY KHETSEV being about to proceed to Bombay, MR. VERSEYHOY VULLY Assumes CHARGE of my Business from this date and will SIGN the Firm in Hongkong and China.

THARIA TOPAN. Hongkong, 12th March, 1888. [295]

